SERMON ON MISSIONS LAST NIGHT

In which Rev. Mr. Dornblaser Recites a Narrative which reads like Romance-The great work of a Humble Congregation-Rev. D. L. Ash Says Farewell to his People.

The annual Harvest Home Festival was celebrated yesterday at the English Lutheran church. This church has an established reputation for observance of such days in a pleasing and memorable way, and yesterday's feast was no exception to the rule. Both the church and Sunday school room were profusely and tastefully decorated with flowers, plants and the fruits of field and tree and the services were all of an especial character. At 10:30 a. m. the sacraments of baptism and the Lord's Supper were administered. In the afternoon special services were held in the Sunday school. Rev. J. M. Stephens, of Bridgeport, and Mr. W. H. Pheley, sec-retary of the Steubenville Y. M. C. A.,

retary of the Steubervine Y. M. C. A., made brief addresses.

Last evening the Holy Communion was again celebrated and the pastor, Rev. E. H. Dornblaser, preached an in-teresting and impressive sermon on "Pastor Harms' Mission Work."

THE SERMON. Mr. Dornblaser took for his text the twenty-fourth verse of the tenth chapter of Hebrews: "And let us consider

one another to provide unto love and good works."

It belongs, he said, to our evil nature to be casily provoked to anger and evil doing. We are also, though not so easi-

to be easily provoked to anger and evil doing. We are also, though not so easily, led to do good by the example of others, especially when our hearts have been changed by the power of the Word and Spirit of God. Because our hearts are so prone to be erroneously affected by an evil influence, the writer of this Epistlo to the Hebrews makes the exhortation of the text.

While it is our privilege to healthily and piously influence others by our own correct living and personal example in

and profisiving and personal example in correct living and personal example in good works, it is generally a privilege tor us to be favorably impressed by oth-ers who are correct in doctrine and practice. The manifestation of a tender conscience in one person will often produce great tenderness of conscience in a fellow Christian, and the exertion of one Christian in the performance of come conscientious duty stirs up a sensitiveness on the part of other Christian sitiveness on the part of other Christian souls who had not previously felt that thing to be a duty, and who will henceforth endeavor conscientiously to perform the same duty to which they were impelled by the pious act of another, "I desire this evening to speak of the work begun in the middle of the present century by an unassuming servant of God who lived in the town of Hermannsburg, in Hanover, Germany. His name was

PASTOR LOUIS HARMS,

and the special service which he did for the heathen has been a wonderful stimulant to incite the whole Christian world to similar works to bring the lost

world to similar works to bring the lost tribes out of heathen darkness to the knowledge of Christ and salvation.

"The work has been truthfully named Pastor Harms's mission work, and it and its results have been the admiration of all sincere friends of God and hummirity who have come into possession of the facts."

Mr. Dornblace said he had gathered information concerning this Lutheran mission from a number of sources, and he presented the facts with the hope that they might have the bessed effect of "provoking us unto love and good works."

Pastor Louis Harms was born at

Pastor Louis Harms was born at Pagtor Louis Harms was born at Herrmannsburg, where his fi her was pastor of a Lutheran church. He was educated at Gottingen. He was an able man, gilted with great perseverance and integrity, and of a kindly disposition man, filted with great perseverance and integrity, and of a kindly disposition and sympathy, which gave him great influence over his associates. In his day the people were not as pious and fervent as they should have been. Many were given to infidelity, worldliness and formality. God had a great work for a man who felt the truth as he did. He refused many tempting calls, preferring to work among his own people. He became assistant pastor, and at the age of forty years, at his father's death, assumed the tall duties of the pastorate. There soon was a marked difference in the spirituality and Christian earnestness of the people. He lived among them as a father and led them by his teaching and example. He was a stern adherent to the venerable doctrines and usages of the church of his fathers, was sound in doctrine, churchly in practice,

sound in doctrine, churchly in practice spiritual in feeling and active in duty. PRESHNESS AND VITALITY

were characteristic of all the services conducted by him, and in their homes the people showed the same devotedness they manifested in the church. In nees they manifested in the church. In every house family devotions were regularly held and no one was absent from the stated services of the church on week day or Sunday except when prevented by sickness. Prayer was observed habitually at work or at the sanctuary. Their reverence for the Bible grew and they were given to much conversation among themselves on sacred things. In true spirituality and practical piety the Hermannsburgers became a proverbial people.

practical piety the Hermannsburgers became a proverbial people.
When the noon bell for prayer rang from the church tower every head was uncovered as they engaged in the sacred act of devotion. Apostolic piety seemed to revive here. Practical church work found no vigorous opposition, as it often does in less fully consecrated churches.

first contribution was a liver penny from a little child, and the next a sixpence from a poor laborer; then six shillings from a poor widow. A society was formed in the church, and the work begun in earnest.

They did not look beyond their own convergency for the missionaries but

They did not look beyond their own congregation for the missionaries, but asked, "who of us will go?" At once twelve men came forward and offered themselves to go anywhere into the foreign field to carry the Gospel to the benighted. They were accepted, but not sent out unprepared. Pasfor Harms organized a sort of theological seminary in his church and called to his aid his brother, also a minister. The missionaries were given a thorough course "of training and while they roe missionaries were given a thought course of training and while they studied they worked with their hands to support themselves. They were thus kept humble. The course embraced a period of four years.

Then the question was, where to go The east coast of Africa was selected, the Calles tribe, on the Zanjiar river.

Gallas tribe, on the Zanzibar river, probably

THE WORST AND MOST SAVAGE and fierce of all the tribes of the country, chosen as the people among whom they would go. The humble peasants of the congregation did not call in outside aid to equip the mission, they did

it alone.

How to send them was the next problem. Transportation could not be secured on any of the African vessels.

A converted sailor in the training
school suggested that they build their
own ship, and they did. Many thought
Pastor Harms was losing his senses, but
he persevered, and although the ship
cost much more than the first estimates,
it was built and paid for. It was named
the Candace. A tarewell meeting was
held, and eight of the original volunteers were solemnly ordained, two havheld, and eight of the original volut-teers were solemily ordained, two hav-ing died and two proved unworthy. A colony was formed of people who would go as teachers of the trades and prac-tices of civilization. Sixty offered to go, and eight were selected—two smiths, a tailor, a butcher, a dyer and three farmers.

a tailor, a butches, a farmers.

The sixteen men united in singing their parting hymn—Luther's Battle Hymn of the Reformation—

"Ein feste Burg ist unser Gott."
["A mighty stronghold is our God."]

The next day, led by their pastor, a long procession of peasants went through the streets of Hanover to the Candace. On the quarter deck Pastor Harms held

A FINAL RELIGIOUS SERVICE And uttered his parting advice to the devoted company of missionaries.

"Begin all your work," said he, "with

"Begin all your work," said he, "with prayer. When the storm wind rises, pray; and when the billows roll around the ship, pray; and when sin comes, pray; and when the devil tempts you, pray, all, pertaining to body and soul, will go well with you."

On the 29th of October, 1853, the anchor was raised and the ship sailed. It was months before they reached their desired haven, and to their utter disappointment they found the Mohammedan powers in absolute control, and they on various pretexts refused their permission to go to the Gallas, who were an island tribe. They would not even allow them to disembark. Effort after effort to negotiate failed, and the Mohammedans actually towed the Candace out of the harbor. They were compelled to sail far south to Fort Natal. Here they were not allowed to settle on English land, and had to buy 6,000 acres of land at an expense of \$3,000, and September 19, 1854, eleven months after they weighed anchor at Hamburg, they started overland with ox teams and reached their central station, which they called ed overland with ox teams and reached ed overland with ox teams and reached their central station, which they called New Herrmannsburg. The farm was well watered and supplied with coal and building material. They at once began to erect a house and study the native language. The house was large and complete, built with

AN EYE TO FUTURE GROWTH. In less than three months four na-

tives were received into the church. In 1856 the Candace made another voyage,

taking out fifteen others, and the next veartwelve more, with fourteen colonists and their families.

By this time the work had attracted the attention of the king and queen of Hanover, who attended the farewell service and invited the leave-takers to the royal palace. Six vears after the

Hanover, who attended the farewell service and invited the leave-takers to the royal palace. Six years after the first settlement in Africa there were ten branches, and at the end of the first decade there were twenty-four stations and they had baptized 190 converts. Pastor Harms died in 1886, but the work went on. Rev. Dr. Hardeland was made mission superintendent. A year ago the Herrmannsburg society had 68 stations, 70 ordained Europeans, 37 native workers, 13,424 baptized members, 58 schools, 2,028 pupils and an annual income of 589,967. It operates in South Africa, India and Australia.

With this striking record Mr. Dornbazer compared that of the Lutheran church in America. In addition Pastor Harms's church did much home work, establishing for one thing a refuge for discharged convicts. He also established a publishing house. In conclusion the speaker eloquently pounted out the lesson of Pastor Harms's life. He accomplished his great work by prayer, faith and honest work. Mr. Dornblazer urged his own congregation to strive to do more for missions, saying he wished they could support, besides the pastor in Wheeling, a native pastor in Liberia, and one in India, and he believed they could do it.

REV. D. L. ASH'S FAREWELL

His Last Sermon as Pastor of Wesley

Rev. D. L. Ash held his last service as pastor of the Wesley M. E. Church last evening. A large congregation greeted the speaker to listen to his farewell address.

Below is a synopsis of his remarks: I came among you at the bidding of

Relow is a synopsis of his remarks:
I came among you at the bidding of the church does in less fully consecrated churchs.

We are surprised then, when this remarkable transformation took place at home, that the devoted pastor's heart began to yearn for the millions in heathen darkness, and he often preachabout those millions who had never yet heard of the love of the Savior. He made this a subject of conversation, too, in his daily visitations from house to house to house, and his people almost at once fell in with his suggestion to do something for their enlightment and salvation. These humble peasants were so deeply imbued with

THE SPIRIT OF THE GOSPEL and the Lutheran church, that they at once acquiesced in his plan and went to work. There were no cold looks when the proposition was made to start and support a mission to the heathen. They were not full of excuses that it would cost too much, that the heathen were too far away; that it was no concern of theirs whether they were saved or not; that they had enough to do to convert the heathen at their own doors, etc., that are urged so readily now. Instead of this they welcomed the suggestion with joy, and adopted it immediately. Soon the money began to come in. The

to shoulder in the work. We have received the unction of Divine grace and enjoyed the great blessings of prosperity. But these five years have not been one perpetual sunshine. We have had our nights of weeping as well as our mornings of joy. But our joys and sorrows, defeats and triumphs, have all been mutual. "Sorrow has flowed from eye to eye, and joy from heart to heart." Well do I remember when I was called to the home of my childhood eye to eye, and joy from heart to heart." Well do I remember when I was called to the home of my childhood on account of the fatal illness of my mother, and when I returned to you from that fresh-made grave where a precious mother had been laid to rest, you greeted me with sympathy and prayers, for which I shall never forget you. In turn, when that unwelcome messenger entered your home and robbed you of your dearest joys and you sat under a great shadow of bereavement with the habilments of mourning about you, I went into your homes with my sympathy and prayers and mingled my tears with yours. Why, then, should we not be bound together in that three-fold cord of faith, hope and love?

And now that you are to have a new pastor, receive him as a man of God, with warm hearts and open hands, remembering that success only comes by earnest efforts and patient toil. He may not be your particular choice, nor measure up to your standard, but you can help him to succeed. It is not by might nor the preacher that brings victory, "but by My Spirit saith the Lord." The time of my departure is at hand, and the law of the church says I must go. In going I shall carry with me fond remembrances of the past and the many favors which you have conferred upon me. Praying that "God may be with you till we meet again," if not here as pastor and people, then let us meet in the land of eternal day.

*At Evangelistic Hall.

At Evangelistic Hall.

The attendance at the meetings conducted by Mr. C. W. Sawyer, at Evangelistic hall, last night was very large, considering the warm weather. The men who have been reconstructed durations of the men who have been reconstructed durations.

men who have been reconstructed during the past year were present, and were a great help to the cause. Rev. R. W. Jones gave a short, practical talk. Mr. Clement C. Smith read a scripture lesson from the Book of Proverbs, interspersing timely running comments. Mr. and Mrs. W. W. McClelland led in the musical part of the services. The interest is increasing at every meeting. As the West Virginia M. E. Conference meets in this city during the week, there will be no meetings at Evangelistic Hall until Thursday, when it will be conducted under the auspices of the W. C. T. U., and Dr. Hattie B. Jones, the recently elected president of the Wheeling Union, will attend. Ministers from a distance will deliver addresses.

Sunday School Rally.

Sunday School Rally. Yesterday was rallying day at the Disciples Sunday School, and the attendance was unusually large. The exercises of the day were all especially for the children. A liberal sum of money was raised, which is to go toward buying new books for the Sunday school library.

MISSION SERVICES

At the Cathedral—Programme of the Ex-ercises During the Week. The mission now being conducted by

the Jesuit Fathers Gleason, Wallace and Youman, at the Cathedral, commenced yesterday. A large congregation attended the opening services. The evening mission services during this week

ing mission services during this week will be for women alone, during the day, for both sexes. Owing to the impossibility of accommodating with seats all those who wish to attend the mission, it has been found necessary to devote the evenings of one week to women, and of one to men.

The programme for Monday, Tuesday, Wednesday, Thursday and Friday is as as follows: Mass will be read and sermons preached at five and eight o'clock in the morning. At 3:30 p. m. the cross will be made. At 7:30 p. m. the services, for women only, will consist of instructions, the saving of the rosary, sermon and benediction. On Saturday the entire day will be devoted to hearing confessions. Beginning next Sunday the same programme of services will be conducted, the evenings being for men.

for men.

Every evening, at quarter pagt seven, instruction will be given in the basement of the church, to all persons, over fifteen years of age, who have not made their first communion or received the sacrament of confirmation. All persons who are not Catholics can learn something of the Catholic faith by attending these instructions.

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A Conscientious Editor.

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Daw

Children Cry for Pitcher's Castoria.

L.S. Good sells dry goods the cheapest.

Dyspepsia

Few people have suffered more severely from dyspepsia than Mr. E. A. McMahon, a well known grocer of Staunton, Va. He says: "Before 1878 I was in excellent health, weighing over 200 pounds. In that year an ailment developed into acute dyspepsia, and soon I was reduced to 162 pounds, suffering burning sensations in the stemach, palpitation of the heart, namea, and indigestion. I could not sleep, lost all heart in my work, had fits of melancholls; and

nausea, and indigestion. I could not sleep, lost all heart in my work, had fits of melancholla, and for days at a time I would have welcomed death. I became moreose, sollen and irritable, and for eight years life was a burden. I tried many physicians and many remedies. One day a workman employed by me suggested that I take Suffering rilla, as cured his wife of Sarsapa-tit had before taking the whole of sla. I did so, and before taking the whole of a bottle I began to feel like a new man. The terrible pains to which I had been subjected, ceased, the palpitation of the heart subsided, my stomach became easier, nausen disappeared, and my entire system began to tone up. With returning strength came activity of mind and body. Before the fifth bottle was taken I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sarsapartila."

N.B. If you decide to take Hood's Sarsapartila one, be induced to pur, any other

N. B. If you decide to take Hood's Sarsa-parilla do not be induced to buy any other Hood's Sarsaparilla

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STOCKHOLDERS' MEETING.

GENERAL NOTICES

who have cinims against the same withem to me, properly certified, for pay.

THOMAS O'fi
Administrator of the estate of Geo. G. CITY TAX NOTICE.

Notice is hereby given that the City Taxes to 91 will be due and payable at the office of the ity Collector, Public Building, Thursday, be

City Collector, Public Inuiding, Thursday, 60 tober 1, 1891.

Perions paying all of their taxes on or being the 1st day of November, 1891, will be entired to a discount of two per cent on cf y taxes.

The taxes on real catate will bear interest from November 1, 1891, at the rate of 19 per cent per annum until paid.

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The location is certainly one of the choicet in the city, not far from a large and commodistion of the city, not far from a large and commodistion of the control follows. Within a few minutes' wait of the electric street car line nearly completes, and within ten infinites' wait of postolines number within ten infinites' wait of postolines number of the control of the contr

EXECUTOR'S SALE.

EXECUTOR'S SALE.

EXECUTORS SALE OF VALUABILE OHO COUNTY REAL ESTATE
The undersigned executors of the estate of
on the premises, on
TUESDAY, OCTOBER 14, 1891,
commencing at 10 o'clock a. m., the home farm
of the said hobert Giffin, autuated an tide warra
of Battle Rueling, Pittsburch & Baltimare milord, and ten miles oast of Wheeling, in Liberty
district, Ohio county, West Virginia, consisting
one hundred and seventy acres, more or less.
Said farm will be sold as a whole of in two
separate tracts, of seventy and one hundred
acres, as may be deemed test by the executor.
This is one of the mest productive farms in a
neighborhood in which it is situated. They
are two good frame houses on the farm, will
be sold and other fruits. The farm is well
watered and about filtere acres of timber.
Transs of SALE—In the of
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money, and as much more of sale. The balance
in two equal wine should not of sale.
The balance
in two equal the form April 1, 1892,
parable as
mally. The deferred perments to be secured
to the control of the control of the
preclase.
The to and farm is believed to be perfect
for unther information, inquire of the executors,
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